

sketch of my career to it. If the ^{given} ~~document~~ meets
your Convention. Thanks for sending your
P.S. I shall not go to Chicago, to the A.
Roxbury, May 25, 1874.⁹⁵

My dear Johnson:

Again I am your debtor in the matter of epistolary reciprocity, and I will now try to do, what I have been intending to do ever since I received your last letter.

Do not suppose that I do not take a lively interest (as do many others) in your Anti-Slavery Sketches, as published in the Christian Union; but, thus far, they are so personal to myself that modesty precludes my extolling what you have written. I was almost startled by your last number, in which you quoted so copiously my orthodox views at the commencement of my anti-slavery labors; and so pertinently, too, for the purpose of demonstrating how utterly without excuse were the evangelical clergy and church in refusing to give me their countenance, so far as my religious sentiments were concerned. Especially my

sonnet on the Sabbath, as published in the Liberator almost at the start, was a clincher! What a most conscientious and devout "legalist" I was when I wrote it. In my blindness I adopted Dr. Beecher's preposterous figure of speech, as applied to the first day of the week, that "the Sabbath is the moral sun of the universe," and so logically predicted that chaos would come again if it were blotted out — i. e., if it were not observed in an orthodox fashion — a fashion, however, not according to Luther, Melancthon, Calvin, or any of the great lights of the Reformation, of which fact I was then ignorant. Of course, my old doctrinal views were more or less changed in the progress of our great and searching conflict by the astounding revelations that were made as to the pro-slavery corruption of the various religious bodies in the land, but

not to the weakening of my faith in God, or to the crippling of my religious faculties and aspirations. On the contrary, I was led to see more clearly than ever before the difference between the Mosaic and the Christian dispensations, and I trust also to grow in grace as well as in knowledge, but gradually discarding much of the technical orthodox phraseology which I once so frequently used.

I was glad to see your quotations of my non-resistant views, as against all violent attempts on the part of the slaves for their liberation. You could have multiplied your extracts, but it would have been needless. By referring (if you have a copy) to my volume, "Selections from the Writings of W. L. G.," &c., you may find occasion for other quotations pertinent for the points you may wish to illustrate. If you have not a copy, I will send one to you.

As to your reference to the "infidels" of the Abner Kneeland stamp, in connection with the anti-slavery cause, it was essentially correct; for, with one or two exceptions, (the eccentric William West was one,) they certainly took no interest in our proceedings, appeared not on our free platform, and contributed nothing to our funds. And when the Investigator finally undertook to allow a fair discussion of it in its columns, they were no more prepared for it than were the patrons of the New York Observer. Still, I would not seem to have a thrust made at their infidelity as such, as might be inferred from your remarks concerning them. The rebuke to the pro-slavery Christian church, so called, would have been ~~more~~ stronger, if you had simply stated the facts about my obtaining Julian Hall for my first lectures, without any comments that might be (as they were) regarded as invidious in a theological sense. Yet you were correct,

That was a capital cabinet photographic "counterfeit presentment" of yourself which you kindly sent me in return for mine, and I shall very carefully preserve it.

I am filled with much anxiety and apprehension respecting the condition of my dear friend J. Miller McKim. It seems questionable whether he will survive many weeks; for all the symptoms (as reported to me by Wendell) seem to indicate that he is very soon to see "the last of earth." Our old and faithful co-laborer, Lydia Mott, of Albany, is also approaching her earthly end, and calmly expecting to receive her dismissal shortly, - consumption being the destroyer in both cases. How few, comparatively, remain of those who early joined us in the work of delivering the oppressed out of the hand of the oppressor!

Has Wendell put into your hands a card photograph of me, (taken by Mummer, the "spirit photographer,") on the negative of which appear the form and features of Charles Sumner, (nine days after his decease,) he holding a broken chain over my right breast, symbolical of the slaves' liberation? All who have examined it have been much impressed by the phenomenon. Mummer did not know who I was at the time of my sitting; and I saw the negative immediately after it was taken from the camera. Recently, I have witnessed some extraordinary marvels in the materialization of spirit hands, utterances by spirit voices, &c., &c.

Our worthy colored friend, William C. Bell, died last evening of paralysis of the brain, leaving a wife and two children.

Hoping soon to be able to congratulate you and your wife on a pending birth, I remain, Faithfully yours, W. L. G.